

# Christian Reflector.

H. A. GRAVES, & Editors.

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JOHN RAYNOLDS is General Agent for the Reflector in the New England States.

## Christian Reflector.

For the Christian Reflector.

My Friend Jane.

Among the companions of my childhood and early youth, who in the freshness of their being sank into their 'mother earth,' and whose return to memory's vision now causes a deep vibration of the heart—was Jane, a colored girl, for whom I felt a strong affection, and over whose nameless grave I have often shed the tear of tender repulsion. She was, apparently, of entire African descent, and in features and complexion most unlovely—if we regard American ideas of beauty. In character, I should think she exhibited strongly the most general traits of the African,—faithful, affectionate, of quick perception, and full of mirth and music; precisely the temperament and disposition best suited to render life pleasant to herself, and to contribute largely towards making all happy around her. Towards the happiness and comfort of the few among the human family with whom she had any intercourse, she did contribute much by her disinterested kindness, and the cheerful discharge of her duties; and she bore her own hapless lot with a light-heartedness, which the philosopher well might envy. With a heart which seemed to overflow with love to all, Jane was capable of a stronger and more exclusive attachment; and there is reason to believe that among the objects around which her fondest affections entwined themselves, none was more dear to her than the friend who here records her virtues. Of her only treasures—the fruits and flowers of nature's wilds—the fairest and sweetest were gathered for me; or, I was occasionally led to the sweet spot, where I might pluck them for myself, in their freshness and beauty. These were the tokens of her love while she enjoyed health; and when through the withering touch of disease her smile had departed, and her song ceased, I was her chosen nurse, and in her partial fondness she imagined no hand so well mine could present the cup to her parched lips, or smooth her feverish pillow. I watched by her low couch through the long hours of night, and was by her side when her spirit departed to its God, and the toils and hardships of this life were ended.

Jane was supposed to be about sixteen years of age, when she died. My own age was not far different. Her death made a strong impression on my feelings. I have always cherished her memory; and at this moment, my heart is pained when I reflect that a being so cheerful and affectionate—a heart so filled with the warm gushings of the best emotions of our nature, once lived and died, in our own free, favored New England, with scarce a heart to give our answering throb of tenderness, without one nesting place for the affections. It is a source of pleasure to recall the memory of my friend, but the object in presenting her story to the public, is not self-gratification, but the hope that some particulars in her history may afford opportunity for improvement to others in a similar situation, and that they may present some profitable hints to those who daily associate with our colored friends.

Few around us, it is hoped, are destined to a lot so friendless as Jane's.

Misfortune stirs at her birth,

And cast her helpless on the world.

Her mother died in Boston, when she was an infant, and a man of her own color, who claimed the right to do as he pleased with the child, because, as he said, her mother had given her to him, took her to a country town in Massachusetts.

This man with his wife were people of extremely vicious and intemperate habits, and little Jane was the victim on which they appeared to give vent to their cruel passions.

At the age of five years she was almost beaten to death; and when she was taken into a white family where she was not abused by whipping, and enjoyed some of the common comforts of life, she manifested the greatest fear and dread at even the sight of one of those who called themselves her relations.

As it was with difficulty that Jane was taken from the hands of the cruel colored family, and as constant vigilance was necessary for several years to retain her, she was taught to flee, and hide herself, if one of that family was seen approaching the house. She had known no colored people but those who abused her, and like many persons of mature, and more enlightened minds, she judged of character by complexion, and shrank with instinctive horror from every one whose skin betrayed African blood.

This antipathy was natural, and in the child could not be considered culpable; but her guardians should have seen that it did not grow up with her. Her own happiness, as well as every principle of justice, required that the error should be corrected, and her prejudice conquered as her reason matured—but, either through neglect, or self-interest,

and probably without due regard to consequences, Jane was encouraged to despise her race, and even taught, when she had gained sufficient courage, to impose on colored people, by calling after them in insulting terms as they passed the house. Such conduct rendered her an object of hatred to all with whom she should have associated; and though it was convenient for the family with which she lived to have her always at home, to do the drudgery, to her it was a great misfortune. She grew up a most isolated being. In her childhood she had associates; and little did she dream, in those sunny hours, that the time was coming when she should have no share in the pleasures of those whose little joys were in a great measure identified with her own. Poor Jane! I did not then realize, but I can imagine, how her sorrows fell with heavier and still heavier weight upon her, as the experience of months, and years, confirmed the truth which she began to suspect—the depressing, heart-sickening truth—I am one of a despised and degraded race.

As her former playmates approached to womanhood, they were enjoying the cultivation of their minds, and seeking the amusements so charming to their age; but she was shut out, not even taught to read, forbidden by the state of society around her to mingle with the friends she loved, and debarred, by her own folly, and the misfortunes of her education, from the companionship of any person of her own color. Her spirit was so light, and her disposition so merry, that few, perhaps, suspected that she was unhappy; but I knew something of her heart. She had the feelings of a social, and intellectual, nay, an *immortal* being, and how could she be happy! She saw others enjoying the privilege of attending school, and by receiving a very little instruction, she had learned to spell out an easy lesson. This little sip from learning's spring gave her a strong desire to taste deeper. She often spoke to me of her wish to learn to read, saying, 'I can never get time to go to the free school, for if I hurry to get my work done one day, that I may go the next, I have as much to do the next day, and my work is never done.' I proposed that she should come to me every Sabbath, and endeavor to learn to read. She seemed delighted with the offer, and while her health continued, she came with punctuality and diligence; but her progress was soon arrested by the fatal disease which terminated her existence. She sometimes spoke to me of her color, and I well remember with what emotions. 'I could bear,' said she, 'to have my skin all taken off, if I could be white like you.' I mentioned the pain she must suffer. 'O, I know that,' said she, 'but I could bear it; I know I could bear it.' I regarded Jane with compassion, and resolved to do all in my power, consistent with the state of society around me, to make her forget that she was not white; but with the same mistaken view of the subject which she entertained, I considered her color a great misfortune. With my present sentiments, I should have said to her—Banish such thoughts, I entreat you! It is murmuring against your Maker. We have no right to say to him that formed us, 'Why hast thou made me thus?' It is sinful to allow any degree of discontent to arise in our minds respecting any natural endowment of body, or mind. These are bestowed by the immediate hand of God; and he has given us just the capacity, color, form and features, which it is right we should have. I cannot say that you are not subjected to trouble, but the cause of it should be traced to the sin of your fellow-beings, and not to the injustice of your Creator. In some countries, a colored skin is considered the most beautiful. If you and I were transported to Africa, mine would be the unfortunate complexion. Thus you see the cause of your unhappiness cannot be that to which you have imputed it. A wicked prejudice prevails in society around you, and this has shut you out from intercourse with your fellow-beings, and doomed you to degradation and hardships. Now do not yourself encourage this prejudice, by despising people of color. Examine character and judge of a person by his merit or demerit; and as it regards yourself, try to forgive the wrong state of feeling existing around us, and endeavor to conquer it by a kind and lovely deportment. Patiently submit to the ills of your lot as far as duty requires, yet repress not the lofty spirit which rises within you, claiming the honor of a noble lineage, and looking forward with restless pantings towards an understanding of state of spiritual existence. Cultivate your mind by every means in your power; and above all, ask the favor of your heavenly Father. If he be your friend, the friendship of your fellow-beings is little needed. Who knows but the very trials which seem now so painful, are to be the means of leading you to that inheritance reserved for the saints in light? In reflecting on the unhappy destiny of my friend Jane, we are led to contemplate the state of feeling which has existed, and even now exists, in the United States respecting people of color. That practice of infant baptism which is so early imbibed, and so constantly cherished by circumstances, that we are scarcely conscious of it; yet, I suspect a strict self-examination will detect it within our own hearts to a far greater extent than we are now aware of. There may be individuals among the colored people around us to whom we feel attached. We may have in our own families domestics who have, won their way to our own hearts, even through the thick case of prejudice which excludes all others; and of such an one we often say, 'She is a faithful creature, and really seems like one of my own family.' The fact that we feel a warm interest in some persons of color, deceives us if we take but a super-

cial view of our hearts, and thus we rest quite easy on the subject; while a more critical inspection of the springs of action within us, might detect a deep-rooted prejudice, which will allow none of the race equal rights with ourselves. We may find that those whom we thought we loved did but seem like members of the family.

In the case presented above, we have no reason to suppose that the family with which Jane lived felt no affection for her. They loved her in spite of her color, because her disposition was so lovely that they could not help it; and I have no doubt they would have felt quite innocent of the charge of prejudice—yet their whole course of treatment towards her proved that they did not regard her as being with whom they would be bound to deal as they would be with, in her situation. They did not regard her as a sister of the human family. Had her life been spared, she would have had no opportunity to rise from the degradation in which they found her. Some attention was paid to the wants of the body, but none to those of the mind. She was not able to read the Bible, was allowed to attend the worship of God but few times in her whole life, and knew little more of the subject of religion than the heathen. In short, she lived and died in no better condition than many of the more favored among the Southern slaves.

Without a stone to mark the spot,

And tell what truth might well have said.'

the remains of my friend's form are mouldering in the midst of one of New England's loveliest scenes—her spirit is with the God of justice and mercy, while those to whom was entrusted the cultivation of her immortal mind, during her short probation on earth, have yet to render an account of their stewardship. Some, at least, of those who were responsible in a degree with regard to her education, have learned since her death, that not our Southern brethren alone have occasion to say, 'Verily we are guilty concerning our brother.'

L. H. H.

### Character of Christian Professors.

BY REV. R. W. CUSHMAN.

The true character of the Christian church, that none shall belong to it but real Christians: persons who believe the doctrines of the gospel, who have truly repented of sin, and heartily forsaken it; whose affections are set on things above, and whose lives are regulated by the Christian precepts.

To this theory the practice in religious profession can never, perhaps, be made fully to conform, on account of the deceitfulness of the heart, and the influence of unscriptural motives; but it must at least aim at it; and the only hopeful, as it is the only scriptural polity, is that which acknowledges the theory and does its utmost to carry it out, in the admission of members.

It is for want of this that the name of *Christian* has so lost its power. Better, far better, for the hope of the world's salvation would be, if Christianity could point to but three hundred out of ten thousand, and say, 'These are my jewels;' than that the world should point to a host of 'baptized' infidels, worse for mending, washed to stains, and reply, 'Are not these also thy sons?'

The prevalence of a merely nominal Christianity has well nigh banished the knowledge of the nature of real Christianity from the world. The grand apostacy, setting out with the error that the ordinances were given with a kind of charm, without which even infancy could not be saved, converted the church into a sort of universal receptacle of good and evil; an ark of safety for the living as well as the lamb, the vulture as well as the dove.

The doctrine of infant baptism and birth-right membership has done an amount of injury to the cause of vital Christianity which no human mind will ever be able to estimate.

The great destroyer, with this two-edged sword of mischief cutting right and left, has gone through the world inflicting a double damnation; betraying one half of mankind into a fatal spot with the belief that their heaven was secure, because they had been christened, and had access to the Eucharist; and the other, into a rejection and contempt of Christianity itself as a system of priesthood.

Real Christians—thanks to God's sovereign mercy, there always have been: but like a few lost diamonds in a continuum of mud, neither the world nor the church has known them. They have been considered by the one as heretics, and by the other, as moonstruck disturbers of its quietness; and prince and prelate have conspired to destroy Christianity.

Even in England how few can tell you rightly what it is to be a Christian. They will tell you that to be baptized, and to be able to repeat the catechism and to say prayers, to be on the way to heaven; and if you speak of the spirituality of the gospel, of being born again, of the inward life, of the war of the spirit against the flesh, and of Christ in the soul, the hope of glory, you bring strange things to their ears.

And how much better has it been in this country! The practice of infant baptism among almost all denominations, has trained generation after generation to believe they were not exactly sinners; that they were a sort of Christians; and that, somehow or other, they were nearer to heaven for what we are now aware of. There may be individuals among the colored people around us to whom we feel attached. We may have in our own families domestics who have, won their way to our own hearts, even through the thick case of prejudice which excludes all others; and of such an one we often say, 'She is a faithful creature, and really seems like one of my own family.' The fact that we feel a warm interest in some persons of color, deceives us if we take but a super-

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In the case presented above, we have no

power to be denied: that churches which began with the error of baptismal regeneration, however modified, should finish with denying the existence of any other; and that the evidence of a change of heart should neither be required on entering the church, nor evinced by a holy life afterwards.

To restore Christianity, then, to its primitive efficiency and glory, let the spirituality of Christ's kingdom be fully recognized.

Let the composition, government, and action of Christian churches show that that kingdom is not of this world.

As to civil patronage and State interference, let lords and

monarchs neither bless them nor curse them, but let them alone. Let the word of the Lord have free course. Let the ministry be content to stand in the lot, and do the work which Christ assigned them. Let them cease to teach for doctrines the commandments of men. Let them proclaim the great truth that man, though born of a saint, is a child of wrath, and must be born again; that Christ is a Saviour from sin, not in it; and that without holiness no man shall see the Lord.

Let the ordinances be kept to their true

expression, as signs of grace received, and salvation secured; not the means of conferring it.

Let the church demand of every applican

for admission, evidence of decided

conversion to Christ; and sever from her

connection all who disown the Christian

name. Then, and not till then, shall Christianity look forth as the morning; then, shall her righteousness go forth as brightness, and her salvation as a lamp that burneth.'

### The Spoiling Influence of Human Philosophy.

(The following article is well worth reading. We take it from a sermon by Rev. BAXTER STEVEN, published in the first number of 'The American Pulpit.' It is from Colossians 2: 8: 'Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.'

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## CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, MAY 22, 1845.

TERMS—\$2 per year; \$2.50 if not paid within 3 months.

RELIGIOUS ANNIVERSARIES,  
TO BE HELD NEXT WEEK IN BOSTON.

The May anniversaries of Boston commence on Monday next. They are connected with nearly every denomination, and call to the city large representations from the churches and societies of Massachusetts in particular, and of New England generally. Some of the societies are not of a denominational character. They seek support from the friends of the particular object for which they were organized, without regard to the views or preferences of individuals on other subjects. Of these are the Prison Discipline Society, Seaman's Friend Society, American Peace Society, American Tract Society, the Massachusetts Temperance Union, and the Massachusetts Abolition Society.

The anniversaries which begin particularly to the Baptist denomination will be held, as usual, at Bowdoin Square church. The order of these, and of those noticed above, is as follows:

Monday, May 26th.

3 o'clock P. M. Prison Discipline Society, business meeting, Park St. Vestry.

3 P. M. May Bible Society, Lecture-Room of Central Church, Winter St. Annual meeting in Central Church, at 4 P. M.

3 1/2 P. M. American Seaman's Friend Society, business meeting, Suffolk Savings Bank, 17 &amp; Tremont St.

4 P. M. American Tract Society, business meeting, Upper Vestry of Park Church.

7 1/2 P. M. American Peace Society, annual meeting, Central Church, Winter St.

Tuesday, May 27th.

9 A. M. New England S. S. Union, business meeting at Bowdoin Square Church.

10 A. M. Conference of Baptist Ministers, at Bowdoin Square Church. Essay by Rev. E. Nelson, of Middlebury.

11 A. M. Prison Discipline Society, Park St. Church.

3 P. M. New England S. S. Union, Bowdoin Square Church, Report, addresses, and singing by a choir of children.

7 P. M. Sermon before Conference of Baptist Ministers, Bowdoin Square Church. Preacher, Rev. L. Tracy, of West Bay.

Wednesday, May 28th.

10 A. M. Northern Baptist Education Society, Bowdoin Square Church.

10 A. M. Seaman's Friend Society, Park St. Church.

3 P. M. Foreign Missionary Meeting, Bowdoin Square Church.

7 1/2 P. M. Miss. Bapt. Convention, Bowdoin Square Church. Report and address.

Thursday, May 29th.

10 A. M. Miss. Bapt. Convention, Bowdoin Square Church.

10 A. M. Foreign Evangelical Society.

11 A. M. Sermon at Brattle St. Church, by Rev. Mark Hopkins, D. D.

3 1/2 P. M. Christian Alliance, Mount Vernon Church.

The anniversaries connected with the Orthodox Congregational denomination are as follows:—American Education Society, public meeting half-past 7 P. M. Monday, Park St. church, Massachusetts Home Missionary Society, Tuesday, half-past 7 P. M. Park St. church, Pastoral Association, Park St. church, Tuesday P. M. 4 o'clock, Preacher, Rev. H. Hitchcock of Randolph. Meeting for the Promotion of Collegiate and Theological Education in the West, Wednesday, 3 P. M. Park St. church. Foreign Evangelical Tract Society, Thursday, A. M. Massachusetts S. S. Society, Thursday, 3 P. M. American Board of F. Missions, Thursday, half-past 7 P. M. Park St. church.

'TO THE POINT, FROM THE HEART, FOR A PURPOSE.'

These are the three characteristics necessary to an acceptable and effective speech. And since we are on the verge of that division of time, allotted, in this city, to the noble purpose of instructing and arousing the good, and plaus to works of love and charity, we beg leave earnestly to recommend these points of excellence in a speech to the notice of all whom they may concern. The platform, at one of our religious anniversaries, is an enviable position, for a man who has something in his heart with which to stir the hearts of others. To have the command of so much congregated intellect, at such a time, for even fifteen minutes, is no small privilege. But it is a privilege which no man should accept unless it has a purpose to gain, and can from his very soul speak out thoughts and feelings fitted to the accomplishment of that purpose, with directness of aim, and simplicity and earnestness of manner. The time of anniversary week is too precious to be wasted. Different meetings are held in the city at the same hour, and if a man has come all the way from Berkshires or Hampden to refresh his spirit and enrich his mind from the fountain of wisdom and Christian love which are to flow here so freely on every hand, how weary does he sit an hour under a speech which a man is making simply for his own glorification, or to while away the time! How often does this visitor to the metropolis wish himself, while thus employed, in some other house. If he be treated to a dull or a windy speech in Bowdoin Square, he is thinking all the while of the rich treat he might have had, had he gone to Park St. If he gets nothing but bombast or common-place at the Marlboro', he sighs out vain regrets that he did not go to the Tremont Temple. He allows the right of a speaker in this 'great country' not to speak unto the edification of others, if so he be edifying himself, but he is sorely vexed at his own mistake in having come in to that house, when he might just as easily have gone somewhere else.

Again, to attend from three to five meetings a day, for three or four days in succession, is a very severe tax on both the physical and mental system, even where the meetings are fraught with interest. This prolonged attention is absolutely insufferable, if the exercises are deficient in variety and spirit. We hope, therefore, that the good brethren who consent to be heard on these important occasions, will consent to be brief and pointed in what they say. It is not a finished speech, of choice words and studied metaphors and elegantly turned periods, that we ask for; but ideas, facts, and illustrations, uttered with as much simplicity, ease, and natural eloquence, as characterizes the speaker in his own lecture room, when it is crowded, and he is well prepared, and has an object to gain by the very speech he is making.—We borrow the heading to this article from an editorial which recently appeared in the New York Evangelist. To that was attached an extract from the Life of Rowland Hill, who owed not a little of his popularity to the brevity, as well as the wit, which invariably characterized his public addresses. We can hardly spare room for the whole, but the anecdote is: 'to the point, and for a purpose.' We therefore give it, just as Mr. Hill was accustomed to relate it himself.

'His Royal Highness the Duke of —, was in the chair, and kindly desired me to sit next him. A man absolutely had the bad taste to spin out his dull, tiresome oratory for more than hour. Some of the people, tired to death, as well they might be, went away. His Royal Highness whispered to me—'Really, Mr. Hill, I do not think it is right to sit such another speech as this; I wish you would shorten it.' I said my turn next; so I said: 'May it please your Royal Highness, ladies, and gentlemen, I am not going to make either a long or a moving speech. The first is rudeness; and the second is not required to-day, after the very moving one you have just heard—so moving, indeed, that you have been moved to sit by out of the room—indeed, I have few such another would so move your Royal Highness himself, that he would be unable to continue in the chair; and would, to the great regret of the

meeting, be obliged to move off.' This tickled his Royal Highness and the assembly, and we had no more long speeches that day.'

When Rowland Hill had become very aged, he was invited to preside at a meeting of the Tract Society. He returned the following admirable reply, which if you will read, Mr. Anniversary Speaker, we will release you from any further annoyances on the subject.

Watson, Sept. 20, 1825.

My DEAR FRIEND.—An old man, in the 83d year of his age, ought to be a little provident of his remaining strength. You will say, in bodily strength can be neither gained nor lost. True, but no small degree of mental existence is needed, while the poor chair must sit it out at three hours at the least, to hear many a tiresome long speech (for they are not all the same sort) without any remedy or redress, upon the high jingles, about half an hour. In short, there is no time to be lost, and the poor old man must sit it out three hours at the least, to have the finishing to others, while nothing but a short speech might have been expected from me.

In the way in which too many of these sort of meetings are now conducted, I have my fears that many a good cause is injured by the means adopted for their support. Though some may be gratified by what may be said to the point, yet the dullness, the circumlocution, the conceit, the tautology, &c., &c., of others. In short, we have no time to be lost, and the poor old man must sit it out three hours at the least, to have the finishing to others, while nothing but a short speech might have been expected from me.

Mr. Burroughs, of Penn., remarked: 'It was with pain he contemplated the objects of this assembly—not because of his opposition to the measure, but because he regretted the necessity of a separation from those to whom they were only associated for a distinct purpose. It was an error to call it a church, which he should be glad to have corrected; besides, the word society was more general.'

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Society, because the Baptist church could not, in this way, be divided; it was separate, independent, republican. The churches of the Union were not under any general head, they were only associated for a distinct purpose. It was an error to call it a church, which he should be glad to have corrected; besides, the word society was more general.'

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fourth day, we have as yet received only the following facts. Dr. Johnson, of South Carolina, was elected President of the Convention, Ex-Governor Lumpkin, of Georgia, Dr. Fuller, of South Carolina, and others, Vice Presidents. This body is to meet every three years. The first meeting is to be in Nashville, Tennessee, May, 1846.

The Boards are to be the two in number, for independent purposes—one charged with the foreign missionary department, the other with the home missions.—The Foreign Board is located in Richmond, Va. Rev. J. B. Jeter, of that State, is its President; Dr. Fuller, of South Carolina, is Vice President; and Mallory, of Georgia, Recording Secretary.

The Home Board is placed at Marion, Alabama; Dr. Manly, of that State, is President; Hon. J. Belton O'Neill, Vice President; Professor Reynolds, Recording Secretary.

An Indian Board did not succeed, in consequence of some deficiency of information on the subject. Mr. McCoy, of Georgia, was its able

representative.

Professor MELL, of Mercer Institute, advocated a Southern Board of Publication, but the master seemed premature, and the convention laid it on the table.

The Convention did not adjourn until near 12 o'clock at night. The delegates were impatient to be gone, and were dropping off fast.

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Again, it may be inquired, have the Board been at all presumptuous in enlarging their operations? We think not. At Richmond, they were instructed to establish new missions, and further, to employ every properly qualified missionary whose services they may be able to obtain. There was then a large amount of funds on hand; besides, a resolution was passed by the Convention to raise about double the amount of the usual annual receipts. Accordingly, the Board augmented their missionary force—but in their prudence they have not ventured to carry out fully their instructions—they have not dared to employ all that have been ready to go out as missionaries. For several years, there have been good men waiting for the funds in the Treasury to authorize the Board to give them an appointment.

It is the practice of the Board to make a careful estimate, at the commencement of the year, of the probable amount of receipts during the same, and to make their appropriations accordingly. They have not felt at liberty to reduce the number of mission stations—and, after all their precaution, the increasing expenses of their missions as they necessarily enlarge their operations from year to year, by their schools, printing, &c., such as sickness, return of missionaries, and extra expense, the expenditures of the Board exceed their receipt by about \$12,000 a year.

A crisis is near which must be met. The Board feel that they cannot continue their present missionary operations, unless the church manifest a disposition to sustain them. They believe the time is at hand when duty will require them to give up some of their mission stations, and call home some of their missionaries—the only alternative will be an increase of contributions from the churches. This subject was pretty fully discussed by the Board at Providence on the last day of their meeting, which was the most solemn, affecting and interesting season during the anniversaries. All the mission stations are dear to the Board; they have watched, prayed, and wept over them, with paternal care and anxiety, and it is peculiarly trying to think of giving any one of them up, and retiring from a single field in which they have been laboring. It is nothing less than taking from the native converts and those who are beginning to inquire for the way of salvation, the bread of eternal life. But the Board cannot support these missions at their own expense—nor ought they to incur a debt to do it, without a reasonable prospect of having the means to discharge it. Brethren, what shall be done? here is the crisis, how shall it be met?

#### ORDINATION AT KEENE, N. H.

On Wednesday, the 6th inst., Bro. HORACE RICHARDSON, a late graduate of the Newton Theological Institution, was ordained to the work of the gospel ministry, and as pastor of the Baptist church and society in Keene.

The Ecclesiastical Council met on the afternoon of the day preceding, and was organized by the choice of Rev. John Pease, Moderator, and Rev. John L. Sanborn, Clerk. The candidate gave a relation of his Christian experience, call to the ministry, and views of Christian doctrine; his examination was thorough and satisfactory, and the vote to proceed to ordain him was unanimous.

The following was the order of public services:—1. Anthems. 2. Reading of the Scripture, by Rev. D. P. French; 3. Anthem; 4. Introductory Prayer, by Rev. Caleb Sawyer; 5. Hymn; 6. Sermon by Rev. Daniel F. Richardson, of Cavendish, Vt.; 7. Ordaining Prayer, by Rev. John Pease; 8. Charge to the Candidate, by Rev. Mark Carpenter; 9. Right Hand of Fellowship, by Rev. John L. Sanborn; 10. Address to the church and congregation, by Rev. Harvey L. Parker, of Burlington, Vt.; 11. Hymn; 12. Concluding Prayer, by Rev. Calvin S. Baker; 13. Anthem; 14. Benediction, by the pastor.

Rev. Richardson's sermon was founded on Rom. 13: 17: "For they which for your souls, as they that must give account." The discourse was very interesting, and was listened to with deep and thrilling interest.

The union now formed between the church at Keene and their new pastor has not been hastily formed. He has been with them more than seven months, and has accepted the invitation to become their pastor after a long and prayerful deliberation; and may he have the heart-felt satisfaction of seeing that he has acted wisely in consenting to take the pastoral charge of the church, and they, in knowing that they have acted wisely, in choosing him for their pastor. Com.

#### COMMON AND SABBATH SCHOOLS.

MESSRS. EDITORS.—Subsequent to an address by the Rev. Alva Spaulding upon the importance of a religious education, and other exercises, at a meeting held by the citizens of the various religious societies of our town on Tuesday, a motion was made to resolve the meeting into a Convention, for the purpose of taking into consideration the subject of common and Sabbath schools.

On motion of Wm. R. Kimball, Esq., the Rev. Mr. Foster was called to preside, and J. C. Jackson to record.

The meeting being organized, the following preamble and resolutions were adopted and the able discussion of which elicited a great degree of interest and profound attention from a numerous audience.

Whereas, the great moral principles of the Bible, impressed upon the hearts of our citizens, are the chief corner-stone upon which rests the prosperity and perpetuity of our free institutions; therefore

Resolved, That the Sabbath school, being a prominent means of impressing those great truths upon our children and youth, who may hereafter be the leaders of our country, commands itself to the serious attention of the statesman, the philanthropist, and Christian.

Resolved, That our common schools are a proper means through which such instruction should be given.

Resolved, That aside from the religious influence of Bible instruction, its recipients are safely armed against the wiles of the openly vicious, as is seen by the conduct of the individuals who have been Sabbath school scholars.

Resolved, That the responsibility of educating our children and youth in the great principles of the Bible, pre-eminently rests upon parents and guardians.

Resolved, That the language of the Bible is peculiarly suited to the youthful mind, and as such should be much used in common as well as in Sabbath schools. N. P. FOSTER, Esq.

J. C. JACKSON, Sec'y.

Concord, May 18, 1845.

MEMORIAL.—Bro. Amasa Brown has removed from Peterborough to Amherst. Bro. Barlett Pease has removed from Gilmanton to Parsonsfield, Me. Bro. Pease adds, in a letter to the editor:—"I take this opportunity to acknowledge the increasing kindness of my Gilmanton friends; especially in the two pastoral visits which they made me during my residence here, and the last visit in view of my soon leaving them. They contributed to an amount which did them honor, and afforded me much relief; and for which I thank them my sincere thanks."

NEW HAMPTON INSTITUTION.—The summer term commenced last week. We understand there is a prospect of a considerable addition to the present number in the Theological Department. A brother in Vermont writes as follows, to Zion's Advocate:—

"Considerable effort is also making to extend the cause of education in our own community. A new school has been opened in the village, the denomination have for some time been in flourishing operation in Brandon, Derby, Ludlow, and Townsend. The Literary and Theological Institution at New Hampton, N. H., has received considerable pa-

trage from this State. As we wish to send a few New England worthies there whose age or other circumstances preclude a regular classical course, I trust that Vermont and Maine will respond to the request that has been made by N. H., to assist her in sustaining the theological department. Much as I desire to believe that many can take only a partical course, and much more to be done for the theological course at New Hampton. More than half of the Baptist ministers in New Hampshire, and many in other States, that are doing much good, received their education there.

#### CORRESPONDENCE FROM PHILADELPHIA.

The Friend's annual meeting—Philosophical Association—Dr. Beecher's sermon—Foreign Evangelical Society—Foreign Mission Society—Ecclesiastical Council—Bro. Denison's visit—Dr. Perry's sonnet.

MESSRS. EDITORS.—This has been a stirring and interesting week in Philadelphia. In what ever street you take your tump, at whatever corner you turn, you meet here and there, and everywhere, serious, plain, neat clad, straight forward, perpendicular Quakers. It is the season of the great Annual Meeting of that party called the "Hickies." They meet, men apart, and women apart, and uninited, unencumbered. Gentiles of the world or other denominations is allowed to place foot within their sacred courts at these annual meetings. It is said that the subject of slavery was on the carpet a day or two since, all being professed abolitionists, but differing in regard to measures and the extent of action. This is about as much as I can learn about the master. The Orthodox party had their great gathering some two weeks ago, at which it is said that some 2000 were present.

The anniversaries of several important societies are held here this week. They commenced Sabbath afternoon with a sermon, from the venerable Dr. Beecher, in behalf of the "Society for Promoting Collegiate and Theological Education at the West." I did not hear the sermon, but it is said to have been distinguished by the Doctor's characteristic point, pith and power.

On Monday evening the Foreign Evangelical Society held its anniversary in Dr. Barnes' church. Dr. Baird (who has recently visited various European countries, and lately gave, in this city, a course of popular lectures, their religious condition and prospects) gave an abstract of the annual report. The Society was formed six years ago without funds; its object seems to be, to introduce a pure and Protestant Christianity into countries where only a corrupt form of it now exists; and so to occupy fields not directly within the scope of those now in use, or those for the conversion of the heathen. The receipts of the Society for the past have been over \$18,000. The Society is receiving the increasing confidence and liberality of the benevolent, and has bright prospects of extensive usefulness. Roman Catholics in Germany are attempting to reform Protestant preaching, numerous colporteurs are distributing, broad and wide, Bibles and religious books, the reading of which creates the desire to be on the ground of conscience. The remainder were agreed on the ground of expediency. The whole were agreed on two points:—First, that, whatever the reasons which might be assigned for their inability, they could not appear as a missionary to the heathen such a slaveholder as they described; Second, that they could not be a party to any arrangement which would imply approbation of slavery.

Permit me respectfully to assure Mr. Sande, that he has been misinformed respecting several particulars, and has therefore made incorrect statements.

It is not true, as he states, that "no two members of the Acting Board could agree as to the grounds on which the Board decried the principle of excluding slaveholders."

The prime agent was Dr. Sharp. He penned the Circular, and seemed to think that it would be a personal slight should it not be adopted. He threatened to withdraw from the Board, and his threats were realized.

On May 11th, by Rev. S. Curtis, Rev. Timothy H. Peabody to Miss Sarah A. T. Williams, Mrs. Brown, On Thursday evening, by Rev. Mr. Davis, of Boston. On Friday evening, by Rev. Mrs. Margaret C. Gorham, Mrs. Smith, of Boston.

On Saturday evening, by Rev. R. W. Caswell, Mr. Timothy H. Peabody to Miss Sarah A. T. Williams, Mrs. Brown, On Saturday evening, by Rev. Mr. Davis, of Boston. On Sunday evening, by Rev. Mrs. Margaret C. Gorham, Mrs. Smith, of Boston.

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## The Family Circle.

## The Little Hand.

By Mrs. BROWNE.

Thus was I, my baby boy, from sleep,  
And through its silken fringe.  
Thine eye, like violet, pure and deep,  
Gleams forth with azure tinge.

With what a smile of gladness break,  
Thy smiling brow is dressed!

White fondly to a mother's cheek,  
Thy lip and hand are prest.

That little hand! what present will  
His history may discern,  
When time his tiny bathe hath kist  
With manhood's strews seen!

The artist's pencil shall it guide?

Or spread the adventurous sail?

Or guide the plough with rustic pride,  
And play the sounding fife!

Through music's labyrinthine maze  
With dexterous ardor, now,

And weave those tender, tuneful lays  
That music wins from love!

Old Coke's or Blackstone's mighty tone  
With patient toil o'er?

Or trim the lamp in classic dome,  
Till midnight's watch be o'er?

Well skilled, the pulse of sickness press?

Or such high honor gain,  
As o'er the pupil raised to bliss?

A plaus, listening train?

Say, shall it find the cherished grasp  
Of friend's fervid cord?

Or, shuddering, feel the evanescent clasp  
Of treacher's serpent-fold?

Yet O, may that Almighty Friend,  
From whom existence came,

That dear and powerless hand defend  
From deeds of guilt and shame!

Grant it to dry the tear of wo,  
Bold foily's curse restrain,—

The aims of sympathy bestow,  
The righteous cause maintain;

Write wisdom on the wing of time,  
E'en 'mid the morn of youth, And with benevolence sublime,  
Dispense the light of truth;

Discharge a just, an useful part,  
Through life's uncertain mass;

Till, coupl'd with an angel's heart,  
It strike the lyre of praise.

went into the little grocery or grog-shop to get a drink, when he discovered the handkerchief, which he looked at, and the name that was on it. After pausing a few minutes, he exclaimed,

"Great God, who left this with me? Who placed it on my face?" No one knew. He dropped the glass, exclaiming, "enough—enough!"

He retired instantly from the store, forgetting his thirst; but not the debauch, the handkerchief, or the lady, vowed, if God gave him strength, never to touch, taste or have any intoxicating drinks.

To meet Miss Gamble again was the hardest effort of his life. If he met her in her carriage or on foot, he would dodge the nearest corner. She at last addressed him a note, under her own hand, inviting him to the house, which he finally gathered courage enough to accept. He told her if she still bore affection for him he would agree to her own terms. Her reply was:

"My conditions are now what they ever have been."

"Then," said the disenthralled Wirt, "I accept of them."

They were soon married, and from that day he kept his, and his affairs brightened, while honors and glory gathered thick around his brow. His name has been enrolled high in the temple of fame, while his deeds, his patriotism and renown, live after him with imperishable lustre. How many noble minds might the young ladies save, if they would follow the example of the heroic-hearted Miss G., the friend of humanity, of her country, and the relative of Lafayette.

S. C. Temperature Advocate.

## A Sketch.

By Mrs. HARRIET BECHER STOWE.

It may be gratifying to those who desire to think well of human nature, to know that the leading incidents of the subjoined sketch are literal matters of fact, occurring in the city of Cincinnati, which have come within the scope of the writer's personal knowledge—the incidents have merely been clothed in a dramatic form, to present them more vividly to the reader.

In one of the hotel parlors of our Queen city, a young gentleman, apparently in no easy frame of mind, was pacing up and down the room, looking alternately at his watch and then out of the window, as if expecting somebody. At last he rang the bell violently, and a hotel servant soon appeared.

"Has my man Sam come in yet?" he inquired. The polished yellow gentleman, to whom this was addressed, answered, with a politeness but somewhat sinister smile, that nothing had been seen of him since early that morning.

The yellow gentleman remarked with consolatory politeness, that he "hoped Sam had not run away," adding, with an ill-concealed grin, that "them boys were mighty apt to show the clean heel when they come into a free state."

"O, no; I'm quite easy as to that," returned the young gentleman; "I'll risk Sam's ever being willing to part from me. I brought him because I was sure of him."

"Don't be too sure," remarked a gentleman from behind, who had been listening to the conversation. "There are plenty of mischievous busy bodies on the train of every southern gentleman, to interfere with his family matters, and decoy off his servants."

"Did I not see Sam talking at the corner with the Quaker Simmon?" said another servant, who meantime had entered.

"Talking with Simmon, was he?" remarked the last speaker, with irritation.

"That rascal Simmon does nothing else, I believe, but trot away gentlemen's servants. Well, if Simmon has got him, it may be well to quiet; you'll not see your fellow again in a hurry."

"And who the deuce is this Simmon?" said our young gentleman, who, though evidently of a good natured mould, was now beginning to wax wroth, "and what business has to interfere with other people's affairs?"

"You had better have asked those questions a few days ago, and then you would have kept a closer eye on your fellow; a meddlesome, canting Quaker rascal, that is, who had rather devote his time to the pursuit of honest industry. In short, let the farmer's wife think her children too good to labor; but, on the contrary, let her strive early to fix habits of industry. Let every mother teach her sons, that while labor on the farm is honorable, idleness, ignorance and vice alone bring ruin. And when this lesson is thoroughly impressed on her son, and corresponding habits are formed, that son will be likely to make an efficient man and a useful citizen, whether he be following a profession, or be engaged in the more safe and more pleasant pursuit of agriculture. But when the mother, without this lesson, and without these habits, endeavours to make her son a gentleman, she is far more likely to make him a fool."

"Let parents labor to give their children a good education. Let the absurd notion, that a farmer needs no education, be banished from every dwelling. There is no pursuit, where intelligence, and a well cultivated mind, is more necessary, than in the practical management of the farm. Let the young farmer enrich his mind by general reading. Let him thoroughly understand our political institutions; and be able to judge of his political rights and duties, without the aid of some demagogue who had rather devote his time to the pursuit of honest industry. In short, let the farmer be able to reason, to examine, and to judge for himself, and he will soon take the elevated rank in society to which his calling entitles him, and he will longer have the opportunity of complaining that professional men have too much influence. This will have a great tendency to attach farmers' sons to their homes, and to their farms."

## Farmers' Duties to their Children.

In the Albany Cultivator for April we find the following extract from an address delivered before the Hartford (Ct.) Agricultural Society in October last, by Ralph R. Phelps, Esq.

Mr. Phelps observes—"It has long been a source of complaint with farmers, that they cannot keep their boys at home; that they must leave the farm for a profession, a clerkship, a trade, or even a pedler's truck or cart. This I consider a great evil, which demands a remedy."

After speaking of the causes of the evil, among which he enumerates bad ideas of honor and respectability, surly, morose, and scolding habits of parents, and the rough, uncouth, and uncomfortable appearance of many farmers' houses and out-buildings," Mr. P. proceeds to point out a remedy as follows:

"Let no farmer's wife think her children too good to labor; but, on the contrary, let her strive early to fix habits of industry. Let every mother teach her sons, that while labor on the farm is honorable, idleness, ignorance and vice alone bring ruin. And when this lesson is thoroughly impressed on her son, and corresponding habits are formed, that son will be likely to make an efficient man and a useful citizen, whether he be following a profession, or be engaged in the more safe and more pleasant pursuit of agriculture. But when the mother, without this lesson, and without these habits, endeavours to make her son a gentleman, she is far more likely to make him a fool."

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Anecdote of Wm. Wirt and his Wife.

The distinguished William Wirt, within six or eight months after his first marriage, became addicted to intemperance, the effects of which operated strongly upon the health of his wife, and in a few months she was numbered with the dead. Her death led him to leave the country where he resided, and move to Richmond, where he soon rose to distinction. But his habits hung about him, and occasionally he was found with frolicksome spirits, in bacchanalian revelry. His true friends expostulated with him, to convince him of the injury he was doing himself. But he still persisted. His practice began to fall off, and many looked upon him as the sure road to ruin. He was advised to get married, with a view of correcting his habits. This he consented to do if the right person offered. He accordingly paid his addresses to a Miss Gamble. After some months' attentions, he asked her hand in marriage. She replied, "Mr. Wirt, I have been well aware of your intentions for some time back, and should have given you to understand that your visits and attentions were not acceptable, had not I reciprocated the affection you evinced for me. But I cannot yield my assent until you make a pledge never to taste, touch or handle any intoxicating drink."

This reply to Mr. Wirt was as unexpected as it was novel. His reply was, that he regarded the proposition as a bar to all further consideration of the subject, and left her. Her course to him was the same as ever—his resentment and neglect. In the course of a few weeks, he went again, and again solicited her hand. But her reply was, her mind was made up. He became indignant, and regarded the terms she proposed as insulting to his honor, and vowed it would be the last meeting they should have. He took to drinking worse and worse, and seemed to run headlong to ruin. One day, while lying in the outskirts of the city, near a little grocery or grog-shop, dead drunk, a young lady, whom it is not necessary to name, was passing that way to her home, not far off, and beheld him with his face upturned to the rays of a scorching sun. She took her handkerchief, with her own name marked on it, and placed it over his face. After he had remained in that way several hours, he was awakened, and his thirst being so great, he

went into the little grocery or grog-shop to get a drink, when he discovered the handkerchief, which he looked at, and the name that was on it. After pausing a few minutes, he exclaimed,

"Great God, who left this with me? Who placed it on my face?" No one knew. He dropped the glass, exclaiming, "enough—enough!"

He retired instantly from the store, forgetting his thirst; but not the debauch, the handkerchief, or the lady, vowed, if God gave him strength, never to touch, taste or have any intoxicating drinks.

To meet Miss Gamble again was the hardest effort of his life. If he met her in her carriage or on foot, he would dodge the nearest corner. She at last addressed him a note, under her own hand, inviting him to the house, which he finally gathered courage enough to accept. He told her if she still bore affection for him he would agree to her affectionate young master and friend,

ALFRED B.—"

That dispositions as ingenuous and noble as that of this young man are commonly to be found either in the slave states or free is more than we dare assert; but when such are found even among those who are born and bred slaveholders, we cannot but feel that there is encouragement for a fair, and brotherly presentation of the slaves, and even their treatment as slaves, to the world; and every one who is not a slaveholder, and even those who are, will be the first to perceive its evils and to turn against it; but if the system be attacked through individuals, self-love, wounded pride, and a thousand natural feelings will be at once enlisted for its preservation. We therefore submit it as the moral of our story, that a man, who has had the misfortune to be born a slaveholder, may be capable of the most disinterested regard to the welfare of his slaves.

TO WHOLESALE DEALERS.

I would again respectfully inform the citizens of Boston and strangers visiting this city, that the delay of six weeks in sending my goods to you, has been caused by my arrangements for the arrival of my goods.

That dispositions as ingenuous and noble as that of this young man are commonly to be found either in the slave states or free is more than we dare assert; but when such are found even among those who are born and bred slaveholders, we cannot but feel that there is encouragement for a fair, and brotherly presentation of the slaves, and even their treatment as slaves, to the world; and every one who is not a slaveholder, and even those who are, will be the first to perceive its evils and to turn against it; but if the system be attacked through individuals, self-love, wounded pride, and a thousand natural feelings will be at once enlisted for its preservation. We therefore submit it as the moral of our story, that a man, who has had the misfortune to be born a slaveholder, may be capable of the most disinterested regard to the welfare of his slaves.

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That dispositions as ingenuous and noble as that of this young man are commonly to be found either in the slave states or free is more than we dare assert; but when such are found even among those who are born and bred slaveholders, we cannot but feel that there is encouragement for a fair, and brotherly presentation of the slaves, and even their treatment as slaves, to the world; and every one who is not a slaveholder, and even those who are, will be the first to perceive its evils and to turn against it; but if the system be attacked through individuals, self-love, wounded pride, and a thousand natural feelings will be at once enlisted for its preservation. We therefore submit it as the moral of our story, that a man, who has had the misfortune to be born a slaveholder, may be capable of the most disinterested regard to the welfare of his slaves.

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